

COMMUNITY SERVICE NEWS

VOLUME IV

MARCH - APRIL, 1946

NUMBER 2

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CONFERENCE ON THE SMALL COMMUNITY

July 17-24, Yellow Springs, Ohio

(See page 2)

*Issued bimonthly by Community Service, Inc., Yellow Springs, O., \$1.25 per year,
2 years \$2. \$1 each for five or more subscriptions to same address. 25c per copy*

1946 CONFERENCE ON THE SMALL COMMUNITY

The third annual community conference, sponsored by Community Service, Inc., will be held July 17-24 in Yellow Springs, Ohio. The aim of these conferences is to bring together men and women from small communities who are interested in sharing experiences and problems in the field of community interests, and who want an opportunity to gain new information from qualified leaders. Those attending during the preceding two years have been teachers, ministers, businessmen, students, and others active in their local community affairs. Registration this year will be limited to about fifty persons.

Whereas in former years the conference has been held at the same time as the Institute on Enduring Peace, this year it will be held separately and immediately following that Institute, so that the program will not be so crowded.

Topics:

The Anthropology of the Community—The background of community traits and customs which is common to communities over the world, with its implication for present-day community organization in America and for world reconstruction.

Economic Reconversion in the Community, and the Future of Small Community Business, including a series of round table discussions by businessmen from various small communities.

Planning for Community Health and Vitality—What can be done to counteract the decline of vitality which accompanies urbanization and mechanization.

Speakers:

Ralph Linton, anthropologist, Columbia University
Arthur E. Morgan, president, Community Service, Inc.
A. R. Mangus, sociologist, Ohio State University
C. T. Habegger, president, Berne Mfg. Co., Berne, Ind.

Cost: \$30 for the eight-day period including \$5 registration fee payable with application.

Send applications early to Conference Secretary, Community Service, Inc., Yellow Springs, Ohio.

THE PHILOSOPHY OF COMMUNITY

"DEMOCRATIC" ROADS TO TOTALITARIANISM

There are many roads to totalitarianism, some of them so familiar and homelike that we may fail to recognize their significance. In an English radio broadcast, A. D. Lindsay, Master of Balliol College, Oxford University, made the following pertinent comments:

"What . . . is it in National Socialism that we think at fundamental odds with democracy? Surely, what is called its totalitarianism. The mark of that is that it concentrates in the hands of the government all the power and authority in society: that nothing is allowed to exist in the community which could dispute the will of the government: that no opposition parties are allowed, no independent trade unions, no free churches, no free schools, no independent co-operative movement, no independent youth organizations, no free press, no opportunity for organized criticism of what government does, and no opportunity for independent discussion. We hold that it is immaterial whether such a government is imposed upon a people by force or accepted by an overwhelming vote of the people. To the democrat, such an exclusive concentration of power in the hands of government, such total subordination of all interests and purposes and differences in society to the service of the government, is totally opposed to democracy. Democracy's fundamental quarrel with such a government is not that it is a dictatorship, but that it is totalitarian: not with how the government comes into being—election or otherwise—but with what the government sets out to do. For the totalitarian government proclaims that the only business of individuals is to serve and exalt the power and might of the State, while the democrat maintains that the only business of the State is to serve and further the free life of the society.

"It follows from this that democracy is not just a constitutional theory, a view as to how governments ought to be constituted; is not simply concerned with questions about adult suffrage and parliament or congress, and the relation of the executive to popularly elected representatives and so on. These are matters of democratic machinery. Democracy is a theory of society. Its conception of the nature of government follows from its conception of the place of government in a democratic society. Its ideal of a free democratic society demands the existence of free, voluntary associations: churches, trade unions, universities, associations of all kinds. It cannot abide a government which tries to absorb into itself all the power and interests and purposes of the community—for its most essential belief is that the State exists to serve, not to absorb, society.

"It is only in the light of this fundamental conception that we can understand the democratic ideal."

In the United States, approach to totalitarianism is likely to be by the so-called democratic process of majority rule, or through acquiescence because

of the convenience and immediate profitableness, or through jealous extension of governmental agencies. Several years ago the writer sought public assistance for a program of training in farm cooperatives, the program to be in charge of a man with long experience in Danish cooperative organization, and later in similar work in America. The reply was that the assistance asked for would be gladly given, but only on condition that the man in charge should be a graduate of an American land grant college.

In establishing the T.V.A. program, the writer sought to arrange cooperation with governmental and non-governmental educational institutions, wherever leadership would be available, specifically with Berea College and Peabody College, as well as with state universities. This program was thwarted, and such relationships were substantially limited to state supported institutions. A program of universal, compulsory military training for young men would tend to put the determination of outlook and character in the hands of an official class with a fairly rigid life philosophy, and would go far to produce totalitarianism.

Highly centralized control of large affairs, whether by big government, big business, big labor, big cooperatives, or a big army, may provide a balance of power, but it will not develop genuinely democratic living. The opposition of competitive oligarchies does not constitute democracy. The federal principle, that of association of relatively equal and free units, is of the essence of democracy. An ideal society would be a federation of free communities, and other groups and associations, made up of free and responsible men and women.

The great problem of democracy is to combine unity of purpose and action with freedom and diversity. That cannot be achieved by legislation alone. There is no place better than the local community in which to develop social initiative and self-reliance, and the habit of meeting social issues by methods of democratic self-help. If the community should fail, then democracy cannot fully succeed.

—ARTHUR E. MORGAN

"In modern man's struggle to achieve higher and higher material standards of living he has lost some of the most precious human and cultural values of the older agrarian cultures. He has given up the pleasure of peaceful, quiet rural activity for the frantic, nerve wrecking occupations of the modern city. He has given up the deeply satisfying values of primary association with life-long friends and relatives in the rural neighborhood for the unsatisfying temporary contacts in the rapidly changing panorama of urban secondary associations. But worse than that, he has given up a type of family life which was the culmination of thousands of years of social evolution."—C. Horace Hamilton, in the *Christian Rural Fellowship Bulletin*, May 1945.

"Significant as plans and policies may be in our career as a world power, our ultimate destiny will depend on what we are like at home."—Raymond Moley, in *Newsweek* magazine.

THE CREATIVE VALUE OF CULTURAL DIVERSITY

Extracts from an article by John Collier, President, Institute of Ethnic Affairs,
in *Trends and Tides* (Louis Adamic, Editor, Milford, N. J.),
January-February 1946. Reprinted by permission.

In the long view, racial differences are not mere matters needing accommodation, forbearance, and the assertion of elementary human rights. Such they are; but in addition, they are the most constructive, building, creative factor in our life as men. By racial differences we actually mean social differences, since biological race, merely as such, has but little meaning. Racial, ethnic, social diversity, with the interaction of the diversities, is the principal fertilizing and structure-shaping force in human life.

It is the deep peril and disease of our age that these differences tend to become flattened out, swallowed up, annihilated too soon. That is how the machine age operates; and our educational and social philosophies, formed by the machine age, operate that way: and now has come fascism, abroad and here, whose central drive is hatred toward social diversity. The consequences are far more than the denaturing and poisoning of personality here and now. They reach evilly into the illimitable future.

From the facts contained within our own stream of tradition, we know that social diversity is the creative force in history. . . .

Christianity is only one of countless examples of the profound fact and truth, the profound law: Cultural diversity—racial, social, ethnic diversity—is the essential nurture of the spirit of man, the seed-bed of our human power. . . .

. . . . I have stated that fascism is congenial to the social climate of our age. What we have got to do is immensely to increase our striving to humanize our machine-dominated world. We have got to find the ability and the purpose to do what the century behind us has not done. And that is, to sensitize and inform the greatest number of minds that can *by all methods* be reached, concerning the absolute, supreme importance, the dignity and the preciousness, of human and cultural and racial diversity, and concerning the meaning of democracy in life. . . .

It is our task to find the ways, and to use them, to enable our young people to know—to incorporate the knowledge into their personalities and their passions—that life is a house of many mansions, that the diverse races and peoples and cultures need one another, that the world with all its variousness is their home, and that their work is *there*; that *there* their great experience waits. That world, of course, is all in one's local community too. Here is no evasion of the immediate challenge of fascism; that challenge we must meet with all energy and organization. But here is the basic, affirmative answer to fascism, and to the sickness of our age of which we, one and all, in differing ways and measures, are the victims. The fascists are the terminal victims, but they are not alone.

THE TREND OF RURAL COMMUNITY

"Farm people cannot build strong communities alone; village and small-town people cannot do it alone; together they can.

"Rural communities of tomorrow must include both country areas and villages or small towns and they should be large enough and strong enough to maintain high schools.

"Some open-country neighborhoods with their own schools, churches, and clubs are still very active. They should be encouraged; there is much good that they can do. However, farmers are mingling much more freely than in pioneer days with villagers and small-town people in stores, banks, local industries, schools, churches, and social organizations.

"Villages and small towns cannot thrive apart from their country surroundings even though they are separately incorporated and have their own schools, churches, libraries, or parks. They are already the 'cross-roads' for rural life and agriculture; they should become active rural community centers.

"But not every hamlet or village can become the center for a rural community. It may not be large enough or have enough country people in its vicinity to be able to provide the needed facilities for education, health, religion, and recreation. It must then join with some larger community, do its part but not attempt to 'go it alone.' Important readjustments will have to be made, especially among small villages and towns if this situation is to be met successfully.

"Therefore, as a measure of size and strength, a rural (town-country) community should be large enough and strong enough to provide not only elementary but also secondary education as well as some adult education for all its people. Other services for health, religion, and recreation can then be closely related to this central service of education in rural community development.

"Experience indicates that community strength is created most readily when individuals and groups face some critical situation together. This process of actually determining what should be done and then doing it, welds the various interests into a unity which can be achieved in no other way. It often makes a rural community aware of its own identity."—From *Rural Communities of Wisconsin; Getting Ready for Tomorrow*, Circular 353, Extension Service of the College of Agriculture, University of Wisconsin, Madison (January 1945).

"The vast economic material body of the world lacks a mind to match it, and is not animated by a commensurate moral spirit. This backwardness is the tragic inadequacy of our time."—Max Otto.

From time immemorial the community has been the reservoir of the moral spirit of mankind, and the moral spirit never has survived its decay. It is for this reason, and not for any worship of what is old, that concern for community welfare is growing.

THOUGHTS ON THE PHILOSOPHY OF COMMUNITY

"Democracy means that everyone is to count: but it takes time to see that everybody counts. It takes time to be a person: it takes time to treat other people as persons. Good manners, which are the outward expression of treating people as persons, take time."—A. D. Lindsay, in *I Believe in Democracy*.

"I do not believe that any state or society can be effectively democratic in great affairs—unless it is so organized as to be democratic in small things, and to give the small groups, of which the great society is made up, real opportunities for democratic action."—G. D. H. Cole.

"The plain fact is that the individualistic society in which the democratic concept has grown up has developed little in the nature of community consciousness until the last thirty years. We now have, in this very year and in the years immediately ahead, the greatest opportunity in our national history to work for a true society of men."—Sherwood Gates, in *Religious Education*.

"I do not suggest that an ancient or modern nation is simply an expanded family. The political organization lays more stress on force, stresses justice more than brotherhood, and rights more than self-sacrifice. But it is related to the family in making the common good the aim of the nation; in stressing the ideal of service to the state; in substituting the law and good will for fear and force. The essential elements of the family life are voluntary cooperation and mutual sharing; and in a limited way these are characteristics of citizenship in a modern nation, where more and more the function of government is promotion of the common welfare instead of chiefly restraint of evildoers."—Elbert Russell.

"There needs to be a total community behind a program of action that young people can join and really feel that they belong to. Our communities are so broken up in small units. We should rise above Sunday school classes, 4-H Clubs, Farm Bureaus, and the like. *If everyone would participate in building the community, we could have a place in which to live, to which to belong, for which we are willing to give our lives, and into which a child may be born with some hope of enjoying his stay upon the earth.*"—From "Needs of Rural Youth," American Country Life Assn.

"The rural home and family stand today, therefore, before church and nation as the American type. The city family, much as we may deplore the fact, has long ceased to be the type family. The farm home is holding the family idea in the nation, almost at the last ditch, it must be conceded. This is the first basic reason why rural life has national social significance, why the farmer has a role of honor in American Christendom."—Charles J. Galpin, quoted in *the Christian Rural Fellowship Bulletin*.

EDUCATION FOR COMMUNITY

News and Information

on Residential Adult Education and the People's College

Edited by GRISCOM and JANE MORGAN

PURPOSE IN ADULT EDUCATION

Adult education can be a powerful force for good. Yet, excepting as it is inspired by an adequate sense of values and direction it may, like other forms of education, become a directionless routine, following the caprice of public opinion.

Adult education is spreading rapidly. Junior colleges now have a larger adult enrollment from their local communities than of college age adolescents. Thus the junior colleges are assuming some of the functions of the adult people's college.

Community schools that seek to minister to the vital felt needs of adults, and to be sensitive to what the public wants, are doing an essential service. This service, however, is often but a partial fulfillment of the educational needs of adults. They also have need for vision and leadership to help them interpret their needs and to show how those needs can be truly and lastingly satisfied. They should have intimate human association with people big enough to give them perspective on life. Sensitivity of educators to public demand for courses is good, but if allowed to dominate adult education it may take the place of integration, insight and vision; just as the offerings of some drugstores, which cater indiscriminately to ignorance and to wisdom, may take the place of wise medical advice.

Too many schools, in offering whatever subjects may be asked for, crowd out leadership and vision by the resulting medley of subjects. Vision cannot be made a subsidiary part of an academic program, it cannot be "packaged" in a course. For this reason the people's college is also needed, organized around vision, not around some buildings, a board of trustees controlling an endowment, or a modified academic curriculum. Only those who see can lead, for where the blind lead the blind both will fall into the ditch. Without vision, as the prophet said, the people perish.

"Folk Schools are needed that can hold their own against the generalized cosmopolitan emphasis of the conventional academic system and help to make the home grounds and the home region the greater source of enrichment and value. Their establishment will be difficult, for they must stand against the currents of the time, but the human stakes in their success will be incalculable in value."—Baker Brownell in *Free America*, Spring, 1944.

EDUCATION IN VALUES

by Wilfred Wellock

(Reprinted from *Peace News*, London)

In the life of nations, as in the lives of individual men and women, moral and spiritual values play a decisive part. The final test of a nation's stability, of its power to resist evil in whatever form and to rise to great heights of social and spiritual achievement, is the integrity of its citizens, their physical and spiritual health and wholeness, and, in the last analysis, the values which they esteem.

When human values fall, the quality of life falls, and States decay; and when, as today, the State supersedes the individual in importance, decadence has already set in. Sir Richard Livingstone in "Plato and Modern Education" writes:

"The State may cramp the human soul; material civilisation tends to suffocate it painlessly. The danger of such suffocation . . . increases as material civilisation develops and men concentrate on managing and improving the machine or are buried under its products. Two forces can counteract this danger—religion and education.

"Unfortunately, the more civilisation develops, the less education inclines to serve this purpose. It, too, is enslaved to the machine and absorbed in training people to work it, makes them still more machine-minded, and fosters the very evil that it ought to prevent.

"It is characteristic of today that, when we discuss which subjects should be studied, or which languages should be learnt, the first consideration is nearly always utility; we ask what is most useful for the machine, not what is most likely to make a good human being. Neither Plato nor the Middle Ages would have made that mistake."

Aristotle said, "People should study for the sake of their own development and with a view to excellence."

The guide to good living, or good conduct, is a knowledge of values, of what yields abundant life or well-being, and what yields disappointment or ill-being. But, as we have seen, such knowledge is today difficult to acquire, despite the tremendous and rising output of the printing machines and the multiplication and expansion of our educational institutions.

A new beginning must therefore be made, a new kind of adult educational institution founded, to be staffed by men and women of vision and understanding who keenly perceive whether civilisation is drifting and what is needed to change its direction.

The examples which come nearest to the institution we need, are, in my opinion, the Danish Folk High Schools and the People's Colleges of Sweden, both of which serve a fundamentally spiritual and inspirational purpose. The former were inaugurated about a century ago by Bishop Grundtvig, and the latter about twenty years later.

Bishop Grundtvig's purpose was to raise the spirit, broaden the outlook, and give a richer content to the life of the Danish people. His idea was to provide a spiritually stimulating educational course, at small cost, to as large a number of young men and women of 18 years and over as possible, all of whom must already have begun to earn their living.

The schools were to be pleasantly situated, mostly in the country, and the courses were to be residential, since community-living, fellowship and discussion were deemed to be an essential part of the training. If the courses were restricted to one term of from 10 to 20 weeks, a large number of young men and women could quickly be inspired with a new vision and equipped with a new personal and social outlook.

The main subjects taught were the mother tongue, folk lore, the heroic in history and literature, ethics, theology, music, community folk-singing, natural science. The emphasis was thus on spiritual values.

The discovery of these higher personal and national values soon led to a demand for opportunities to realise them in the workaday world. One outcome was the founding of several agricultural colleges from which has sprung a system of cooperative farming, dairying, butter and cheese making, pig rearing, ham and bacon curing, poultry keeping and marketing, which in a few decades has transformed poor, despairing Denmark into a prosperous country and one of the most sound and virile democracies in Europe.

The People's Colleges of Sweden have proceeded on the same general lines, but with slight variations. They have produced nothing so distinctive as the Danish Agricultural Cooperative Movement, but they are imparting to scores of thousands of young men and women a knowledge of values which is raising the spiritual quality of their lives, and also that of their country.

These examples, I believe, offer some guidance to us working out a system of adult education for application here. The special need of our time is an education in values in order that we may restore the creative values of labour, of family, social and religious life which the materialism of four centuries, including the Industrialism of modern times, has destroyed.

PEOPLE'S COLLEGES CAN BE ACCREDITED UNDER G.I. BILL OF RIGHTS

David Sonquist's proposed people's school at Circle Pines Center (Cloverdale, Michigan) has been recognized by the Office of Veterans' Affairs and the Superintendent of Schools of Michigan. Veterans can use the money available to them under the "G.I. Bill of Rights" to attend at least one people's college that does not give credits, grades, or degrees.

Unfortunately, Circle Pines School did not receive this approval in time to announce it for a Spring program. David Sonquist writes: "The very nature of our program and method, based as it is upon the 'learning by doing' or by 'guided experience,' seemed to point to the inadvisability of trying to crowd such a process into the space of a few months. Time, we felt, is the essence of

group learning and something that you cannot force. It is much different from learning mere subject matter. With this in mind, our group, after very careful discussion, decided to hold over the date of opening until next October." There will be a more detailed announcement in a subsequent issue of *Community Service News*.

An article in the November issue of *Food for Thought*, the magazine of the Canadian Association for Adult Education entitled "Prairie School in Action," by John Marshall, tells of the author's Prairie School for Social Advance. This people's college is held for two one-week sessions at Winnipeg and at Saskatoon, so that people from three provinces might find it easier to attend.

"A variety of techniques were used during the summer sessions: Lectures, small discussion groups, question periods, general discussion, panels, symposiums, with emphasis on maximum participation for all students. The small discussion groups were found to be particularly valuable in hammering out a common approach both to global issues and to local action.

"A special attempt was made to make music an integral part of the school's program. This was done through two media; first recordings of people's songs . . . ; second, directed group singing which emphasized songs of social significance in relation to the day's discussion.

"This use of music, . . . helped greatly to knit the group together and to produce a feeling of solidarity on a common cause."

"I have been feeling a long time and increasingly that the ultimate of progressive education will never be reached in a school. We will have to have and use a community for that. But not every community can provide a profitable education for children and adults in the practices and principles of living. A community, organized around its own school of living and seeing its basic task of community building as an educational task, can and should be such a school of living to children within which they can learn without specialized buildings and equipment for such educational purpose. I am not sure even that there should be specialized 'teachers.' This man's craft shop, that man's art studio, this mother's kitchen, the community recreation center, co-op stores, etc., should provide the best of equipment, buildings and opportunity for learning."—Ralph Templin, quoted in *Community Education News*, October 15, 1944.

"At the point where any measure of community-in-action becomes really effective as a social experiment, it can expect the full forced draught of the whole set-up to be turned upon it—industrial, political and intellectual; right wing; left wing; fascist, communist and trades unionist; press and even pulpit. None of them will like it, and some will dislike it very ardently."—*The Community Broadsheet*.

COMMUNITY ORGANIZATION

COMMUNITY CENTERS

Recent publications on community centers include: *Youth Centers—An Appraisal and a Look Ahead*, based on a nationwide survey, with questionnaire covering 303 youth centers (Federal Security Agency, Office of Community War Services, Washington D.C., 1945, 34 pp.); and *Community Centers*, by John P. Kidd (Canadian Council of Education for Citizenship, 167 Marlborough Ave., Ottawa, 1945, 116 pp., 50 cents), a guidebook for communities considering the establishment of centers.

Community Centers in Canada (The Ryerson Press, 299 Queen St. W., Toronto 2B, Canada; 1945, 25c) is a description of the purposes of community center buildings, with architect's plans and illustrations for their construction, and points to be observed in locating and planning them. A valuable reference book.

One of the best discussions of community centers which we have seen is a pamphlet of 40 pages, "Community Centres," published in 1945 by the British Ministry of Education. It can be had from "His Majesty's Stationery Office," London, for ninepence. The following extracts are suggestive:

"We believe that the establishment, both in town and country, of conveniently situated centres, to which all can afford to belong, would do much to weld neighbourhoods into communities. Neighbourhood does not, of itself, necessarily constitute a social bond; but if, by grouping its leisure activities round a recreative and educational centre, a neighbourhood can develop into a socially conscious community, learning, through managing the affairs of the centre, to participate intelligently in the work of local and national government, then education for democracy will have made a real advance. . . . 'The great need . . . is for ample and congenial premises where men and women, especially of the lower income groups, can afford to spend their leisure, create their own social life, and develop their own potentialities. These potentialities already exist widely, but at present they are largely undeveloped because there is a dearth of meeting places which are, *in practice*, equally available to all.'

"The young above all, who have taken to community life in their clubs and centres at an age when the habits of a life-time are formed and who, in the years to come, are likely to receive organised training for leisure, will seek anew in adult life the satisfactions they found in the organisations which they have outgrown. . . .

"The community centre is not intended to serve as a substitute for home, church and other traditional rallying-points of social life, nor is it intended to supersede cinemas, theatres and concert halls; but if it is so organised as to fit

in with and supplement the facilities already available, it should be a potent factor in building up a live democratic community. Even where educational provision is good and abundant and other public buildings exist, there may still be not only room, but need, for a centre, which can supply an absolutely neutral meeting place in which people of varying shades of creed and political opinion can foregather for social and recreative purposes. 'Nearly all other social agencies, wrote one of our witnesses, 'tend to draw people together on a corporative basis. In the community centre . . . they should meet as individuals and not as members of a church, a trades union or a political party. The centre must therefore be freely open to all who desire to join it, without any restriction on religious or other grounds.' . . .

"We have come to the conclusion that the first need of the villages is for village halls, though they may well look to a village college to supplement the village halls for selective activities which the resources of a single village cannot maintain. The village college would, of course, serve as the community centre for its own village or small town and would be linked with the surrounding village life by containing the Secondary School attended by the older children."

COMMUNITY COUNCILS

In the book *The Small Community* it is recommended that elected governmental officials and elective bodies should not be represented on community councils. The reasons for this position are that if the community council has no such members its support of official programs will be more nearly disinterested and therefore held in higher regard; and also that the community council would then be freer to appraise and to criticize elected officials. That this is not the only position which can reasonably be taken is illustrated in the January 1946 issue of *Where We Live*, organ of the United War Fund of North Carolina, Raleigh, N.C. We quote:

"Community Welfare Planning Councils should be participated in by local government but should not be a part of local government any more than they should be a part of the Chamber of Commerce or the Trades and Labor Councils or a Federation of Churches. Local government should be a part of the Community Welfare Planning Council just as the groups just named and all others in the community. Economic, physical, and social planning are interdependent and therefore all forces and agencies, governmental and private, that have to do with economic, physical and social planning should be parts of a community welfare planning council and these groups should officially recognize the Council.

"The Community Welfare Planning Council is therefore both an official council and a voluntary one. It is organized under the auspices of both groups and gets its authority not from an official government body or a voluntary group but from the authority of all (official and voluntary) participating together to meet the total and changing community situation."

THE FEW'S CHAPEL CIVIC CLUB

by the President of the Club, Swannanoa, North Carolina

In an open-country community, the Few's Chapel Civic Club was organized in 1936. At a Men's Monthly Bible Class meeting, the President had difficulty in keeping the men interested in improving class and church work. Someone would get started on a subject pertaining to farming. The President asked that they wait until this meeting was over to talk about material things. So after the class meeting was over, someone asked "why we couldn't have a club where we could let each other know what we had to sell or wanted to buy or trade." After some discussion it was agreed to organize such a club. Date was set for the following Saturday night. At this meeting there were five or six men and a few boys present, from which officers were elected.

Very little interest was shown the first year. The officers didn't attend regularly, but enough had grasped the worth of such a club, so we decided to elect new officers. At this meeting we agreed that we should make a pledge to each other. This was done. We also set up bylaws for the future. The meeting was opened and closed by prayer. New members take the pledge before the club. The dues were ten cents per month and the committee was paid mileage for the use of their cars and for their services.

The second year we began to go after things. We didn't have any farm roads or schools. Mail delivery served just a few homes, and the others had to go as far as two miles to pick up their mail. A committee was appointed to see our county highway commissioner about roads. They got the promise of a road if we would get the right-of-way, which we did. We now have a road that we are proud of, and mail delivered to every home in the community. As for schools, we have a two-room concrete block building. The community washed and hauled gravel for the foundation and floor. By this time we had an average attendance of about eighteen members, all ready to cooperate in the improvement of the community.

With the assistance of our county agent we worked out a sound farming practice for our community. After a survey was made we decided that our land was most suited for dairying, and not so much row cropping. By the use of lime and phosphate we could have fine pasture and improve our soil. We had plenty of lime, but didn't have a spreader, so the Club decided to buy a spreader, and charge ten cents per ton for spreading. The Club kept it in repair. If dairying was to be the main source of income we needed more and better cows. The Club then bought a registered jersey bull and kept him for three years; later we bought another one and kept him for two years. By this time the cheese company bought and placed in the community registered bulls.

We had plenty of small grain on hand, so we began to sow our fields, but the crop would damage in the shock, as it would be late fall and sometimes winter before we could get the crop threshed. The Club decided to buy a thresher. We found a used machine, bought and used it for two years. This

machine gave little satisfaction and we decided to form a stock company and trade our old machine in on a new one. We were able to get twenty members to take fifty-dollar shares of stock. We bought a new thrasher, and paid the Club the amount we received for the old machine. This pleased every member of our Club. Sometimes we were able to thresh crops for other nearby communities. We also threshed our small seed crops, such as Jap and clover. This worked so well that we bought a peanut picker. We carry insurance on both of these machines. The Club owns a paint spray. We also have a watershed program, which has been a big help.

"By cooperating with the TVA we get lime and fertilizer at a greatly reduced price. We have an annual farm tour in May to see what the other fellow is doing. If his crops are good we ask questions, as to seed bed, lime and fertilizer used. If it isn't up to par, we try to find out the trouble. If the soil is not suitable we arrive at some solution. The farmers who have gone in wholeheartedly and cooperated have doubled, and in some cases tripled, their yield. Since the war started and so many boys went to the Armed Services, we couldn't do all that needed to be done, but we are thinking and planning for the future. To beautify our roads we set out pine seedlings and black walnuts along our community roads. We have four other clubs in our county, and have consolidated meetings every three months.

For the last six years we have had our annual banquet, usually held in June. We all get together for a big time, and play games such as softball, basketball, croquet and horseshoes. After dinner, we gather in the school building and have a short program. This program consists usually of speakers from different parts of the state, who make comments. The things we have accomplished have been through our community organization.

The success of our Club has been the willingness of enough men to sacrifice the necessary time. These represent Catholic and four Protestant denominations. Each respects the faith of the other, and helps him along. We have four denominations in our Sunday School and each has a preaching date each month. You can't tell one denomination from the other. Our churches and Sunday School have grown steadily since our community organization was started. In the last four years, the Club has appointed a committee known as a program planning committee, made up of men and women to meet with the county agent and home demonstration agent. This committee sets a goal for the year. Our goal at the present time is planning a park for the old and young. We have it ready for grading now, and hope to have it opened in June 1946.

Since 1941 we have been signed up for electricity, but had to wait until the war was over. We are proud of our community and our Club. It stands second to our churches. It has lifted our community to a higher standard of living, better homes, churches, farms, food supply and livestock. It has also lifted us up to our moral obligations to our country and our boys in the Service.

This account was read at a meeting October 27, 1945, and was approved by the Club.

DECENTRALIZATION

"Decentralization has been taking place in most American cities for many years. However, the trend in that direction during the past two decades, with expansion of the blighted areas in and adjacent to the central business districts, and the resultant decrease in real estate values, has become so accentuated as properly to challenge the best thought of community planners and others interested in the welfare of our municipalities.

"While a considerable part of the *residential* decentralization is a natural result of the opportunities brought by the automobile to obtain suburban environments, yet perhaps even more of it is due to the unattractive living and economic conditions existing in the hearts of cities, with traffic and housing congestion, encroachment of business and high tax assessments among the primary factors. Along with residential decentralization has come *business* decentralization."—From *Urban Transportation*, U. S. Chamber of Commerce.

"A survey of opinion published in the June issue of *Tomorrow's Town* held a warning for all who are concerned about urban blight. It indicated that most builders and mortgage lenders expect the bulk of postwar homes to be built, as for many years past, on undeveloped suburban land. In other words, they think the process of dry-rot due to decentralization will continue for some years with all the municipal trouble this implies.

"As things stand, the conclusion seems sound. Although there has been a great deal of talk about the dangers of blight and the necessity for curbing it with redevelopment programs, the stress has been laid on the causes and nature of the malady rather than on remedies. There is general agreement that down-at-heels districts should be brought back to productivity, that unless something is done to halt blight American cities are going to be in a bad way. But just what, specifically, should be done, is another matter.

"Here and there, it is true, plans have been mapped to redeem certain areas; but as general cures these seem rather tentative. A number of experts on city planning have advocated drastic remedies; but to many these have sounded somewhat academic in view of the practical difficulties. It is as if several doctors, having agreed on a diagnosis, are split on whether the patient should be given hot water applications or have his appendix out."—From *Tomorrow's Town*, National Committee on Housing, Inc.

"The impossible has been made to happen. Before the war, to suggest to a business man that he might take his business or his factory away from the town into the country would be to get the reply that you didn't know what you were talking about; that it was impossible; that it would mean isolation from clients, from other businesses on which his was dependent, from transport, and so on.

"Now, however, the deeper you can hide your business or your factory in the country the more successful you are considered to be. Business firms have moved from the heart of London, carrying their documents with them. New factories have been built in isolated districts, where no sign of them can be seen even from the air. Evacuation is the fashion. Whether, if its name were changed to Decentralisation, it would be as popular remains to be seen. But at least it has been proved that what was said to be impossible is in fact perfectly possible, that the immobile was mobile all the time."—From *Our Towns*, by Elizabeth E. Halton, the Association for Education in Citizenship, 51 Tothill Street, London S.W.1, 24 pages, fourpence plus postage.

According to the *Farm Journal* for April, "decentralization has become a fact" in the meat packing industry. Last year the nation's largest stock market, Chicago, had the smallest receipts since 1879, whereas the national production of meat was the third largest in history. "Farmers and farmers' co-ops, as after World War I, are getting into the meat packing and merchandising business."

Whereas a few years ago most meat packing was done in 20 of the largest cities, there are now nearly 30,000 establishments where meat is commercially slaughtered. Cooperative meat packing is growing rapidly in many parts of the country. Locker groups are taking up group slaughtering.

Major migrations of industry, begun two decades ago when some units of the shoe and textile industries moved to the South because of lower labor costs, are expected to continue. But the new shifts won't be for the same reason. Some larger industries simply have decided that it is healthier, from an all-round standpoint, to scatter plants among smaller communities. The movement is being encouraged by the existence of idle war-plant facilities in areas that were selected for security reasons. Another consideration is impending changes in regional freight rates.—*Newsweek's Periscope Letter*.

"One of the tremendous problems in recent years facing nearly all urban areas is the constant shifting of population from the closely built up sections to the suburban areas. Much thought and attention is being given by public agencies to the solution of this problem.

"Some causes for this decentralization of population are: (1) the crowded conditions of the closely built up portions of the city; (2) the lack of availability to schools and adequate park and playground area; (3) over-zoning for business and industry; (4) the more wholesome community atmosphere in the suburban areas.

"The results of this almost universal trend are creating many problems, among them being: rapidly growing slum areas and decrease in property values in the closely built up portions; and increase in utility needs in the outlying areas for water, light, gas, sewers, transportation, etc."—From *News and Views*, Providence, R. I., Chamber of Commerce.

COOPERATIVES

Cooperation is an attitude toward living with our neighbors. It is too big to be confined by any formula, even though it be so tried and true as the Rochdale plan. If the spirit of cooperation is present, many forms can serve. The following editorial, from the *Progressive Farmer* for December 1945, emphasizes that fact.

"The family is doomed. In the Machine Age just ahead, Mr. Small Farmer simply can't compete with industrialized, highly mechanized farms.' Such talk has not greatly worried us—not if we are allowed to add one small 'if':

"If our family farmers realize that cooperation with their neighbors can bring them all the advantages that large-scale industrialized farmers enjoy.

'Of course we know that in a neighborhood of small farms not every man can afford a combine or a hay-baler or a heavy-duty tractor. Not everyone will need a potato-curing house, or a completely-equipped blacksmith shop, or a quick-freeze locker plant. One little farmer by himself has often found that he can't market a new crop profitably or buy and keep an extra herd bull. Everybody knows, too, how hard it is to prune and spray regularly the few trees in a home orchard or to buy small quantities of all kinds of farm supplies at less than retail prices.

"Getting around any or all these troubles, we'd say, should be fairly easy on a 'big' farm. But a community of farmers, we think, can work together to get all these things—and do it even better than can one lone manager or owner of an industrialized farm. However, two things are necessary.

"1. Mr. Small Farmer must realize that the things he can't get or afford by himself, he can secure by working with his neighbors—that his salvation lies in working with them.

"2. Mr. Small Farmer must realize that no such profitable and necessary cooperation or working together is going to come unless he and his wife get busy—work 'in season and out' to make other small farmers see that they must start such cooperation right in their own neighborhoods—and quickly.

"No, we're not saying that every tractor must be owned cooperatively or that a half dozen men must have shares in a good blacksmith shop. We're not even saying that 'cooperatives,' as the term is usually used, need be formed to secure most needed equipment or animals or services. *But we are saying that everybody must work together.* For example—

"A half dozen neighbors may say to a seventh, 'John, if you'll get a tractor, a combine, and a hay-baler, we'll give you all our business. We need to plant more grain and those new farm plans made for us by SCS will soon be giving us more hay. We'll have enough for you to do for the investment to pay you.' Or all such farmers may follow a generally successful FSA plan and (1) buy shares in a tractor, combine, cotton picker or other expensive machine and (2) either use it in some satisfactory rotation or else arrange to have someone especially competent neighbor operate it.

"Or all the farmers in ■ community may call in their county farm agent and say, 'With the future of cotton and tobacco so dark, we are not only going to need more livestock, dairying, and poultry but more dependable cash crops also. We believe we could make sweet potatoes pay. Could you help us to get enough other communities interested so all of us could agree on one superior variety—grade and pack an attractive, high-quality product like sure-enough businessmen—and ship in carload lots to markets where we can get highest prices?'"

"Already in many communities farmers have backed up their school principal and their teachers of vocational agriculture and home economics in building and equipping a farm shop, or a quick-freeze locker plant, or a canning plant, or ■ seed cleaning outfit; or have engaged one young farmer or hustling farm boy to spray and prune all the family orchards in the neighborhood.

"This whole idea of small-farmer cooperation can of course be carried much further. A simple cooperative may be the answer for buying lime, fertilizer, feed, and other farm supplies more cheaply."

The Farmers Union (3501 E. 46th Ave., Denver, Colorado) publishes a 40-page booklet, *Over All the Land*, which is a children's textbook on conservation of soil, water, forests, minerals, wildlife, and *people*, with a final chapter on cooperatives. This is one of a number of such bulletins, mostly of excellent quality. As in case of the C.I.O., an element of statesmanship is emerging in this published literature.

However, long-run interests of everyone concerned will be served best by representativeness and accuracy, and by avoiding of oversimplification. We read in the introduction: "The cause [of the loss of resources] is competition for profit—the cure is cooperation." This is too broad ■ statement. For instance, in some cases in England, when common ownership of land was given up for private ownership, great increase of productiveness resulted. Common ownership had led to neglect and abuse.

For cooperatives to realize their full possibilities there must be development of character and good will. Otherwise they will develop the same kinds of weakness that have appeared, say, in our public school system. No long-time gains will result from propaganda which warps the facts. Much of private business has shamelessly warped the truth to serve its ends. People's movements, like the Farmers Union, should not imitate this practice, especially when indoctrinating children. They have a chance to break the vicious circle of "loaded" propaganda, and to impartially seek the truth. Their case is so good it will survive and prosper best by that course.

A painfully accurate description of many amateur business meetings was unwittingly given in a college student's paper on community action. He spoke of it as "operating on a high platitude of cooperation."

SMALL COMMUNITY ECONOMICS

Mr. William Sheperdson, Director of the Post-War Small Business Credit Commission of the American Bankers Assn., last year issued an excellent statement on "Management and Financial Aids to Small Business." After discussing the needs of small business for financial support and for managerial counsel, he sums up the situation with the following points, among others:

"That we must recognize small business as an important segment of our national economy.

"That each community should plan to aid small business to survive the difficult days of the coming post-war period.

"That big and small-sized businesses alike are indispensable in the preservation of our American way of life.

"That unless private initiative undertakes and carries out to a definite conclusion most if not all of the prerequisites for the perpetuation of small business as part of our national economy, government will do so.

"That if government does undertake and provide socialized service and assistance to small business which private initiative should have met in a businesslike way, then let it not be said later that government has unwarrantedly usurped power, but let it be known that private initiative has failed in its responsibility."

In another statement on "Small Business and the Banks" Mr. Sheperdson states that in our country there are approximately 3100 national and state associations representing business, the professions, and allied interests. He continues:

"It has been demonstrated again and again that the people of this country insist upon diffusion of power, because diffusion of power is an indispensable ingredient for the perpetuation of democracy and of our American way of life.

"When industrial and commercial enterprises measured by any yardstick reasonably chosen are segregated into big and small sized concerns, it will be found that at least nine out of every ten establishments are small enterprises, that this group provides employment for approximately 45 per cent of all gainfully employed persons in industry and trade, and that these concerns contribute to our comfort and to the high standard of living which this country has attained.

"And so small business must be preserved.

"Up to the present time, the small business man has been the foundation and the structure of our free enterprise system. Whether or not he will remain the backbone of our national economy will depend largely upon the attitude managements of large-scale commercial, industrial, labor, agricultural, professional and financial organizations assume toward the small business man and his concern.

"Big and small business alike must be brought to the realization that each is complementary to the other. That if one or the other is made impotent or is omitted from the schemes of things in America, we will be veering toward a

national economy quite foreign to the one which has enabled this country to become the arsenal of democracy."

He quotes the pledge of the American Bankers Association to small business:

"Every competent individual, firm or corporation in the United States that needs bank credit will get it if the money is to be used for some constructive purpose that will serve the private enterprise economy of this country.

"If the individual banks cannot grant the credit, the bankers will stay with the applicant and see that he gets the money from some other bank or group of banks. American banking will see that small business lives and is given the opportunity to grow and prosper."

And he concludes:

"Most banks have set up definite plans for the post-war era, and are making proper preparations now to make consumer installment loans just as soon as the market for consumer goods returns."—Walter French, Deputy Manager, American Bankers Association.

Some years ago Dr. Orland R. Sweeney, of Iowa State College, gave a talk on "Utilization of Agricultural Products," in which he said that within five miles of a representative Iowa town there are produced each year more than 60,000 tons of cornstalks, straw, and other similar waste material. This waste material makes a good quality of newsprint. It is a source of alpha cellulose, which is used for making rayon and cellophane. It is suitable for wallboard, similar to Celotex, and is largely being substituted for cork in insulating refrigerators. After discussing other products, he summarized:

"We have, then, a range from the softest of cork through the balsa woods, up to white pine, oak, and teakwood. In addition, we have gone beyond that and made both lighter and denser materials, from these agricultural wastes."

Also, the chemical furfural is made from the same wastes, for which there are over 2000 uses in industry. In conclusion, he stated:

"If we continue to develop factories to utilize our farm wastes, we shall so increase our farm income that it will be adequate to take care of us. An interesting feature is that is an off-peak job. After the corn has been husked and put away, and winter has come, the cornstalks can be harvested and taken to the factories, providing uses for equipment which would otherwise be idle. But, if these factories are to be crowded into a few great cities, and the population segregates into those cities, it seems to me we are accomplishing little good."

With reconversion to peacetime and peaceful industry, we may expect to hear more of these possibilities.

Newsweek for September 3 contained a summary of provisions made by legislation for returned service men. Reprints are available.

CHURCH AND COMMUNITY

THE WELSH PATTERN

The common ecclesiastical assumption, that men everywhere were sunk in barbarism and brutality until the church came to them and redeemed them, may add to the prestige of the church, but it does not make actual history. From many parts of the world have come accounts of the honesty, kindness and co-operativeness of genuinely primitive communities. In a booklet, "The Welsh Pattern," published by the Llanmadoc Religion and Life Fellowship (St. John's Vicarage, Pontypridd, Wales, one shilling), with the approval of the Archbishop of Wales, we have a hint of pre-Christian conditions there:

"We do not know much with certainty about Celtic Druidism, but it seems to have been a system which combined religious unity with cultural diversity and which the Roman Empire found itself impelled to persecute to the point of extermination. It must have stood for something; and although the romantic view of the Druids as sublime philosophers may be more amusing than convincing, some are prepared to see traces of their wisdom in the otherwise unaccountable philosophical and moral lore handed down in the bardic schools of Wales. One thing is clear: when Christianity was planted among the Brythons it found a ready soil. It is true that organized Druidism had already been destroyed by the Romans, but the Brythons welcomed Christian faith and fellowship as something that more than took the place of all they had lost. . . .

"There are some indications that even in the early period the Brythonic mind tended to emphasize the moral and social aspects of the Gospel. . . . 'Pelagian' is a term of reproach frequently hurled today at Christians who venture to believe that they should strive for a Christ-ruled commonwealth on earth. We may well believe that although Pelagius fell into grievous errors he was trying to bring into prominence a Christian truth which the Church has too often neglected. . . .

"In the fifth and sixth centuries, when the eastern parts of Britain were being overwhelmed by the barbarians, a great evangelistic monasticism was taking possession of the Welsh. . . . Freedom was held sacred. The Celtic episcopate was not monarchical. But freedom did not mean irresponsibility. Christianity among the early Welsh was far more than a matter of individual piety or ecclesiastical order: it was a social movement. It stood for liberty, cooperation and the common weal. . . . The Mabinogion, superbly artistic renderings of old pre-Christian themes, are saturated in Christian ideals of honour, courtesy, hospitality, reverence for personality. . . .

"The general development of the Western Church was towards a centralized and authoritarian ecclesiasticism which naturally strove to bring the free associations of Christian Wales into subjection. . . . The formal submission to Rome which meant also submission to Canterbury, in the eighth century was followed by a deplorable moral and spiritual decline the life of the Welsh

priests and monks. But the attempts of the Middle Ages to liberate the Welsh Church from the dominion of Canterbury shows that the Welsh retained a consciousness of their own special mission in Christendom. It is clear that the Welsh Church struggle was a struggle against the principle of religious uniformity in favour of the ideal of the unity of the Spirit. . . .

"All this was more than a conflict between political powers: it was a conflict between two ways of life—between the Welsh conception of a Christian community of communities and the feudal conception of a society based on graded servitude."

"Social developments do not necessarily enrich the inner life of man, yet they may do so if they are led by those who are sensitive to the deeper aspects of human needs. Hence the significance of the increasing cooperation now to be found between those who lead these movements and those who, as Christians, have a profoundly religious conception of the claims and content of justice, freedom and community. It may well be that the success of the Christian appeal to this generation may depend upon these contacts, for it is in the striving for better social order that the conscience and imagination of our generation are most alive."—Free Church Fellowship Leaflet 114, New Year 1946, fourpence post free from Malcolm Spencer, 1 Field Lane, Letchworth, Herts, England.

"In recovering Christianity as a layman's religion we are getting back to the place where Christianity started. Neither Jesus nor any of his disciples were members of the priesthood or the clergy. . . . Early Christianity was spread across the Roman Empire, not by clergymen but by laymen who translated the gospel into terms of daily life."—Harry Emerson Fosdick.

"When we realize that approximately half the children in this country have no religious contacts, except what they may receive at home, and that the schools reach all children, it seems logical and sensible that the schools should teach the great basic truths that are accepted by people of all faiths, thus supplementing the training of home and church and giving to those children who receive no spiritual training elsewhere a sense of the great but unseen realities."

"Can we not do our part by making clear to ourselves and our children that health services, recreation, protective laws, adequate schools, good race relations, and equal justice for everyone are all part of a code of human relations based on the brotherhood of man and the fatherhood of God? Can we extend this thinking to the needs of the world today? It is only by so doing that there can be hope for a better world for our children, and hope that our children will be good citizens of their own country and of the world."—Minnetta A. Hastings, in *Character and Citizenship*, January, 1945.

"... If we need a more exalted view of the function of the Church it is true that we need a more modest view. We must recognise that the work of God in the world—the full service of God and man—is a very many sided matter. It calls for much knowledge and many diverse activities. Either their Churches should meet the whole range of these needs within their own borders, or recognise the true partnership in God's service, and right of access to the Spirit's inspiration, of those who provide what they cannot. There can be little doubt which horn of the dilemma we shall have to choose. We must take the more modest role.

"There was a time when the Church was the recognised fountain head of all the arts, of all knowledge, of all activities for the welfare of the community and of all men's standards of work. But this is no longer the case. For good or evil the diverse activities of life rotate mostly round centres outside the Church. The life of our time will be Christian to the extent to which the Christian leaven is potent at these centres. It is little use for the Church to stand at a distance and criticise. Her sons must be active at these centres, not so much with an equipment of Christian principles as with a strong sense of the authority of 'The Jesus way of life' in their marrows, as they play their part in determining whatever is to be determined there.

"Hence, to take one instance, the Churches should be sending their members out to play a Christian part in the community centres which are springing up everywhere today. It is no longer possible to expect (save in rare instances), that our mixed modern communities will find the natural centre for their communal activities in a Church of any denominational pattern. It may well be that the relevance of Christianity to the common life of today may be largely judged by the failure or by the ability of Christian people to manifest the Christian spirit in the day-to-day intercourse of these centres. . . .

"... The Christian Church capitulated in the fourth century to an alien conception of the true basis of social order. It accepted the Roman conception of property as the basis of social order, and dethroned the basis of personal rights and needs enshrined in its own Scriptures. Today we are confronted with two non-Christian political systems (the Russian and the Chinese) which are both alleged to be, in some respects, nearer to the principle of the Christian Scriptures in their fundamental assumption than is the political system with which the Church has been allied for over a thousand years. It is a very challenging situation for the Church, calling for a very great concentration of thought both at the level of Christian scholarship and at the level of popular debate."—Free Church Fellowship Leaflet 114, New Year 1946, fourpence post free from Malcolm Spencer, 1 Field Lane, Letchworth, Herts, England.

"A community divided into those who suffer dreadful need and those who do not is an unsound community. Minimum standards of community health and security must be maintained."—from *Economic Outlook*, November, 1944.

AGRICULTURE

WHAT IS AHEAD FOR FARMING?

The *Iowa Farm Economist* for February discusses the relative contributions of land, labor, and working capital. The general conclusion is that on Iowa farms income will increase more by adding capital for labor-saving devices than increased labor. Consequently, we read:

"A person thinking about starting to farm and who has only a small amount of capital might well think twice before he goes on a farm. His income in most cases will necessarily be made up mainly of the returns from his labor. If he is very short on capital, his labor may earn him even more if he sells it to others in the form of hired labour than if he sells it as production on his own farm. It is true, of course, that the relative importance of land, labor and capital, as contributors of income, changes over a period of years as production methods vary. Actually, income from farming has come to depend less on labor and more on capital as machinery has more and more replaced labor."

Somewhat along the same line, Secretary of Agriculture Clinton P. Anderson is quoted from his speech before the annual Department of Agriculture Outlook Conference, December 5, 1945:

"Perhaps the most puzzling of all the questions associated with rising efficiency and mechanization is the absorption in non-farm work of the people who will be released from agriculture. If we have an expanding industry and trade, the flow from farm to city will take place without much difficulty, except in some areas where the excess will be unusually large and where many of the farm workers are ill-prepared, educationally and in skills and experience, for the complexities of non-farm work and enterprise. What can be done to help the people leaving agriculture to prepare themselves for non-farm work and living? These are just a few of the problems that accompany technological progress that merit serious thought throughout agriculture."

The Secretary of Agriculture reflects the dominant Department of Agriculture and Extension ideal, that "the flow from farm to city will take place without much difficulty." That policy will mean the progressive deterioration of rural communities with resulting cultural impoverishment of agricultural life. Should this flow from the farm go to building up varied economic life in rural communities the prospects of American life would be vastly improved. This large blind spot in extension service outlook is a serious handicap to American social progress.

Land and Home, organ of the National Catholic Rural Life Conference, Des Moines, Iowa, in the March number states that the rural life school movement of the Church had grown until in 1945 fifty-five institutes were held, with more than 20,000 in attendance.

The following extracts from an article, "Farm Opportunities: Output and Population Growth," by John M. Brewster, in *Land Policy Review* for Winter, 1945, emphasize the need for other occupations than farming if opportunity is to be kept open for non-farming small community populations.

"Expanding farm production is very closely related to growth in domestic population . . . for a number of reasons.

"First, farm exports offer little prospect for greatly expanded outlets for food and fiber in the foreseeable future. Except for temporary influences of the last two World Wars, such exports have been declining since 1900—especially so in the 30's. . . .

"Second, new outlets for the farm products as industrial raw materials appear to be limited. The human stomach is by all odds the primary user of farm products. Exclusive of tobacco, beverages, and fibers more than 80 percent of the entire farm output winds up there. Probably less than 10 percent of the entire farm output is used as industrial raw materials. Great expansion in industrial uses of farm products should be kept in mind, but there is 'little sign that potential uses of this kind offer a field in which they can effectively compete with cheaper substances.'

"Third, increased per capita food consumption now offers little ground for expansion in the aggregate farm output. Although there is considerable variability in the quantity of any particular food that a person may want, the total quantity of food he can consume soon reaches a limit. Consequently, per capita food consumption varies only slightly over long periods of time. For example, in no year during a recent 30-year period did such daily consumption fall below 4.69 pounds or rise above 5.18 pounds.

"The margin of underconsumption, arising from limited purchasing power in periods of partial employment, about represents the extent to which farm production might be expanded in terms of need. For example, it has been estimated that per capita food consumption during the depression years was around 15 percent less than it would have been under full employment. Farm output is now sufficient to meet this margin were it to be added to our per capita consumption. . . .

"For these reasons changes in farm output are closely related to the growth of domestic population, but the like cannot be said for changes in farming opportunities. . . . As long as population growth was faster than farm technological advance, the farm plant necessarily expanded both its employment capacity and its food and fiber output. . . . Times might be good or they might be bad but with the same dependability as the round of the seasons, the national farm plant was opening up an ever larger number of new opportunities for willing hands.

"But that day is done—eaten away by the chemist, geneticist, physicist, and inventor. For through their tinkering with the ways of nature, technological advance (as reflected in farm-labor productivity) overtook the rate of population

growth about 1920, and has been stepping ahead ever since at an accelerated pace with no prospect of abatement in the visible future.

"This has laid upon the Nation's doorstep a farm plant with an expanding food and fiber output on the one hand and with declining farm opportunities on the other. For example, a 25-percent increase in total population from 1920 to 1940 was associated with a 55-percent gain in farm technological advance, which in turn was reflected in a 20-percent decline in farming opportunities (nearly 2.3 million workers). . . .

"From 1920 to 1940 technological advance has been creating new soil resources available for society's needs at a rate faster than population growth. While population increased 25 percent in this period, the effective land resource increased by 20 percent through improved yields and another 10 percent by substituting mechanical for animal power (after allowing for the weather).

"Nor is the end in sight. It has been estimated that by 1950 farm production may be increased about 15 percent above the war level through wider use of fertilizer and lime, new varieties of crops, pest control, crop rotation, and other improved practices. This is equivalent to an additional 15 percent in our soil resources. It has been estimated that population will increase during this period by less than 4 percent.

"Technological advance is increasing new soil resources for society's needs at a faster rate than population growth and is also increasing the acreage that a man can handle. Therefore, in its passage from the old to the new situation, new land has lost its old meaning—an increasing total number of farming opportunities. This number must decline regardless of whether new land is brought into cultivation. This is the case even if acreage per worker remained constant, but especially is it true if acreage per worker increases, which is more likely to happen.

"Under these new conditions, bringing new land and workers into farming in some areas not only has shed its old but has also acquired a new meaning—ultimately forcing a larger number of workers out of farming in other areas, either by way of land retirement or by shifts from intensive or extensive forms of land use.

"In line with this meaning of new farm land, a modified land policy is needed which would coordinate (1) bringing new productive land into farms with (2) ways of facilitating the shift of excess farm workers and families into other occupations as well as facilitating necessary shifts in land use along with some reorganization of old land into adequate farms. . . .

"In the new situation, the foundation of a fitting land policy is a firm grasp of the ways and means for maintaining a full employment economy as the basis of alternative employments for an occupationally declining agriculture."

Some Ohio Farm Bureau advisory councils are inviting labor union officials to meet with them. Mutual understanding is the first step toward community.

COMMUNITY ABROAD

SERVICE MAN MEETS THE PRIMARY GROUP

Alan Ofner, writing of army South Sea experience, emphasizes the fact that primitive communities commonly have traits which we consider characteristic of a good society.

"The Melanesians inhabit many of the islands of the South Pacific. Years ago many of these isles were invaded by European influence and the dark-skinned natives became familiar with another world, strange and foreboding and curious. When war and its warriors reached these islands, they were faced by a people having some traits of European culture but maintaining also many of their former so-called 'primitive' ways. The native villages had seen little change these hundreds of years.

"These native village communities house families in groups which seemed to think in terms of a 'we' as opposed to an 'I.' Each individual seemed to work and live and play for the group. But, in maintaining his own family and household and possessions, he retained an individual personality and purpose also. The sociologists call such a group a 'primary group.' To understand these peoples is to understand what is meant by that term.

"There seemed to be some sort of strong tie among these peoples: an intimacy, an understanding of each other. Cooperation was the rule, not the exception. When asked to provide laundry facilities for one of our outpost camps, an entire native village volunteered, seemed surprised when we offered to pay them for the work. Because there were too many volunteers for the job each week, the native chief provided for a rotation process to give each family its turn to do service for the American friends. Eager to return the favor done us, our camp turned over some of the not-too-plentiful food and supplies to the Melanesians. When our supplies began to run low adult natives speared fish from the Coral Sea and provided our camp with fresh foods. These natives lived the meaning of cooperation. It was part of their very lives. They needed no education, no booklets crying out, 'Cooperate with these American soldiers, they are here to protect you!'

"Many times we thought that such a cooperation was the answer to the problems back home. But such cooperation did exist and does exist in America. There are many examples of primary groups in our own country. The family is a primary group. Another group, the play group, often removes the child's attachment for the family group and maintains his loyalty and cooperative effort. And in the United States there are neighboring groups, primary in the sense that the individual expression in terms of the group is a 'we' expression and not that of 'I.' The individual finds that his aims are with those of the group. There is some sort of mutual identification. There is a feeling of loyalty, fair play and mutual sympathy.

"So let us consider the primary group as such. Perhaps one of the best analyses of the characteristics of the primary group has been given us by C. H. Cooley in his *Social Organization*. He tells us that the primary groups are those characterized by intimate face-to-face association and cooperation. He says that they are primary in the sense 'That they are fundamental in forming the social nature and ideals of the individual. The result of intimate association, psychologically, is a certain fusion of individualities in a common whole, so that one's very self, for many purposes at least, is the common life and purpose of the group.'

"Unity and cooperation does not indicate necessarily that all is love, harmony and peace. It includes the place for self-assertion in a competitive unity. But such passions are socialized by sympathy. However ambitious the individual may be, the object of his ambitions will be in the feeling of a desired place in the thoughts of the group. Here, too, in the army overseas we find a ready example. As in any service group, there was a continuous struggle among the men for an upper place in the minds of their fellow men perhaps to acquire a rating which is a sign of personal achievement. But when danger was near or when any major task had to be done, every man turned out to do his part. Lieutenants dug fox-holes, working alongside privates and majors. The desire for a place in the thoughts of others was accompanied by a real sense of fair play.

"Cooley continues with his explanation of the most important spheres of this intimate association and cooperation. Primary groups 'are the family, the play-group of children, and the neighborhood or community group of elders. These are practically universal, belonging to all times and all stages of development; and are accordingly a chief basis of what is universal in human nature and human ideals.'

"The soldier overseas wondered if the war was a worthwhile effort. Often he worried and fretted over the lack of cooperation shown by the folks back home. Will the peoples throughout the world learn to live together in peace and cooperation? Learn, indeed! The question ought to be, 'Will the peoples of the world return to cooperation and mutual understanding?' For much in nature and much in our own society today points to the basic foundation that exists. It is one of a healthy society built solidly on the inheritance of cooperation."

From an article, "Inside Greece," which appeared in *Today and Tomorrow* for January-February, 1945, is this statement of attitudes in liberated Greece:

"There is evidence of moral fog and confusion of spirit in the cities; there is none in the rural districts, in the mountains. Unlike some of the educated people in Athens, say, who appear to be in a kind of moral twilight, the plain folk of the village seem to know where they are, what they don't want, whom they can trust, what direction they are taking politically."

The spirit of community grows out of having vital experiences in common. The following illustration is from *Scottish Home and Country* for February, 1945:

"I was travelling with a pleasant-faced elderly woman. She was a Londoner, and this was the story she told me. One morning some pilotless bombs fell in her street. Forty houses were levelled to the ground and all their contents gone. But, as most people were in shelters, only two were killed. Help appeared from everywhere, and somehow what was left of the people's bits and pieces of furniture was dragged out into the street, including a piano, minus its wooden case. Someone started to play a tune and in a few minutes all those indomitable Cockneys were dancing and singing together in their homeless street. My acquaintance spent 18 months in their shelter with her husband and two sons. and she laughed as she said, 'We used to feel like worms crawling out of the earth every morning, but you get used to it.' "

What can happen when a spirit of community cooperation is active is illustrated in the following incident from Russia, taken from *The Country-woman*, London, for February, 1945:

"Before the Germans left the North Caucasus they devastated the town of Georgievsk; one of the buildings demolished was a famous canning factory. A group of women who had previously worked there were determined to restore it themselves, as no professional help was available. They sorted out the debris, but when they came to try and build up the walls they met with difficulties! However, an old watchman at the factory came to their rescue. He had once been in the building trade, and under his instruction the women started brick-laying and plastering. Other women in the town, hearing of the enterprise, came to help, too. At last all the carpentering and painting was also done, and the day came when the women could clean the paint and plaster off their hands and begin to can tomatoes and make jams and jellies again. Production is now in full swing."

Word has just been received of the death of Eric Thomsen, long a pioneer in community living. He was killed in an automobile accident on March 18 in California.

Many years ago Dr. Grenfell asked Thomsen to go to Labrador to build a drydock, which was in the line of his experience. On his return from Labrador Dr. Coffin of Union Seminary persuaded him to go to Keene Valley, New York, as minister and liason man between summer visitors and year-round residents. Here Dr. Thomsen awakened the community in a remarkable way, developing community crafts, dramatics, recreation, and economic activities during the winter.

From Keene Valley Mr. Thomsen went to Norris, Tennessee, to be pastor of the new community church. Later he pioneered in community undertakings in Wisconsin and in California. Always he saw life as a great adventure, not as a search for security.

COMMUNITY SERVICE, INC.

Community Service, Inc., which publishes this periodical, was set up in 1941 as a non-profit organization to supply information and service for small communities and their leaders. It was felt that the decay of the American community constitutes a crisis which calls for steady and creative effort. The nation-wide interest expressed during the succeeding four years have reinforced this opinion. Correspondence and requests for help have increased markedly, the membership has grown steadily, and interest on the part of individuals and other organizations demands more attention than the staff has been able to give.

The areas in which Community Service is working at present include: conducting research in small community occupations and industries and in methods of developing a balanced economic life in communities; providing correspondence courses, speakers, conferences, news and information on community problems; planning a community travelers exchange, to aid in the interchange of experience among community-minded people, and to provide a directory of community projects worth visiting. Community Service issues the following publications:

THE SMALL COMMUNITY, by Arthur E. Morgan (Harpers, 1942, 312 pp., \$3. Paper bound, \$1.50).

THE SMALL COMMUNITY AS THE BIRTHPLACE OF ENDURING PEACE, address by Arthur E. Morgan, 15 cents.

THE PEOPLE'S COLLEGE: LEADERSHIP OF THE PEOPLE, BY THE PEOPLE, FOR THE PEOPLE, by Griscom Morgan, reprinted from *Community Service News*, November-December, 1944, 10 cents.

COMMUNITY SERVICE NEWS, bimonthly, \$1.25 a year, 2 years \$2.00.

THE COMMUNITY (Personal Growth Leaflet No. 80 of the series published by the National Education Association). Free.

Information leaflet and literature list. Free.

"A Directory of Some Persons Desiring to Settle in Small Communities," compiled by Jack Phillips, has been published by Community Service, Inc., and is now available at 50 cents per copy. It also contains a supplement with brief descriptions of various communities which have economic possibilities for young people.

MEETINGS AND CONFERENCES ON COMMUNITY AND RELATED FIELDS

April 6-8. National Conference on Family Relations, Annual Meeting. Bellevue-Stratford Hotel, Philadelphia. Theme: "New Foundations for Marriage and the Family."

April 11-13. Inter-Seminary Rural Life Conference, Merom Institute, Merom, Indiana. Theme: "The Rural Church Confronts Community, Region, Nation, World." Leaders: Victor Obenhaus, Calvin Schnucker, Rockwell Smith, D. E. Lindstrom, I. W. Moomaw, Shirley Greene.

April 23-25. National Conference for Adult Education, Detroit, sponsored by the American Association for Adult Education, the Department of Adult Education of the National Education Assn., the National University Extension Assn., the Adult Education Board of the American Library Assn., and the Educational Film Library Assn. For information address H. J. Ponitz, Dept. of Public Instruction, Lansing, Michigan.

June 11-13. American Country Life Assn., annual conference, East Lansing, Michigan, at the College of Agriculture. Theme: "American Rural Life in a Changing World." For information address D. E. Lindstrom, Dept. of Rural Sociology, University of Illinois, Urbana.

July 17-24. Conference on the Community, Yellow Springs Ohio. See page 2 for announcement.

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